

A NIMADVERSIONS

On the Last Speech and Confession

Of the late

WILLIAM Lord RUSSEL.

HAVING perused a certain Printed Sheet called, *The Speech of the Lord Russell to the Sheriff, together with the Paper delivered by him touching the place of Execution*, I could no more suppose the said Paper to be the Words of a person of his Rank, and of a young Christian, till I found underwritten, *Related by J. Smith, by Direction of the Lady Russell*.

Upon this Information, I could not forbear to read and thoroughly examine the Contents of the Speech and Papers; and upon his consideration thereof, I think is the Duty of a good Subject to give the World my opinion of the several Protestations and Assertions therein in, and the Tendency they naturally bear.

In his first Speech to the Sheriff, he says little, only, *That he expected much noise at that place, and therefore being not fond of much speaking, and much to do at that hour*; He tells the Sheriff, *He had set down in that Paper*, (then and there given him) *all that he thought fit to leave behind him*; And truly in that he spoke like an Oracle, for in the said Paper he has left no more behind him, as he says, *this is all that he intended*.

It is true, he continues in the said Speech to affirm, *In the words of a dying Man, I know of no Plot, either against the King's Life, or the Government*. The Truth and Validity of which dying Protestation, we shall see fully examined in his following paper.

The subject of the first Paragraph in the paper, is only *his Thoughts of another World, and his preparations made for Death*; his thanks to God for his infinite Blessings, both in the advantages of his Worthy Parents and Religious Education, with the assistance of the Love and Mercy of God through the Merits of Christ, andfulness of Joy in his presence, &c. All which I have nothing to say to, but only to wish with Cordial Christian Charity, that he has found that Mercy from the hands of a gracious God, which his own hopes assured him: For Heaven forbid the highest of Criminals should be punished beyond the Grave, or that a Temporal punishment with a true Penitence might not be a sufficient Expiation for the greatest Guilt.

In the second Paragraph, he gives you an account of his Faith, saying, *I am of the Reformed Religion, a true and sincere Protestant, and in the Communion of the Church of England, though I could never yet communicate, or rise up to all the heights of many people*.

Here it is true, he is of the Church of England's Communion; but indeed such a *Mineral* Communion of that Church, that he cannot comply with, or rise up to the heights of many people of that Communion. Now how he has let'd below the Members of our Church; not only the *Fatal Case*, that brought him to his End, Demonstrates but a further sample of his Religion we have upon Record in the Learned Works of his own good Father, the Author of *JURATE*.

Where the Doctrine of, *Abolish my Country*, is so elaborately handled, and that great pattern of Christ, *Submission to Magistracy*, and that distinguishing *Shiloh* of Christianity, *perfect obedience*, is so wisely attacked; that truly from such a Paper, and such Principles, 'tis undoubtedly evident, that (to use his expression) he was not extremely well taught to reach to the heights of the Church of England.

From this part of his Paper, to the end of the Chapter, his Lordship begins to bear upon us in the matter; and the whole Paper throughout, is but a Compound of the highest uncharity against the King and Court, a continued arraignment of the Judges and Justice of the Kingdom; and indeed the whole Government in full: A heap of Exclamations against the monstrous danger of *Papery*, and an appeal to the very *Angels* to remove them; and lastly, a feeble and lame Pretence of his own Loyalty and Innocence crutch'd up with so many *Reservations*, *Evasions*, and *Equivocations*; that even through his Lordship's own *Spectacles* were ever seen in the Rank of *Jesuits*, which you'll find as follows.

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But

(1) But first, for a proof of his Innocence, in Paragraph the 1st. of the 1st. story, I have says as Mr. Shepherd, with that down says, "I am not, and there was no undertaking then of Sir James and Sir John the Guards, nor any appointed to view or examine them, which (nor none) will be so charitable not to take an affirmative, but Read it (nor any) Some Discourse there was of the Feasibility of it, and few blamed the time by accident in general Discourse elsewhere, I have heard of it, as a thing might easily be done, but we were consulted in it for some time. And particularly at my Lord Shaftsbury's, there being some general Discourse of this kind, I immediately flew out, and exclaimed against it; and asked if the thing, suggested, what was to be done next but to assault the Guards, and killing 'em in cold blood, which I took upon me as so detestable a thing, and so like to Popish practices, that could not but abhor it. And at the same time the Duke of Monmouth took me by the Hand, and told me very kindly, my Lord, I'll stand here of a Time, and you shall see what a horrid a thing it is."

Here observe the prettiest piece of more than Jewellical Equivocation. The Conference at Shepherd's contained no undertaking of Seizing or Seizing the Guards, &c. Only some Discourse about the Feasibility of it. If to incline a piece of work, as Seizing the Kings Guards, was only a piece of Talk, Talk amongst these great men, a Trial of Skill to argue for wit's sake, or to pass away the time over a Glass of Mr. Shepherd's Sherry: how comes it about the Lord heard it by his own Confession several Times, and oh wonderful, all by Accident, a thing never intended to be put in Action, could never be the dull reiterated Imperitum. Talk to many times over amongst persons of such Sense; nor could the Lord exclaim Exclamation of, what kill 'em in cold blood! And harmless Discourse of (Oh horrid!) to it, be a Rational Repentance to a Chimera, or a Discourse only in passing. No, no, the Intention is this; The Lord Russell is to die as Innocent as a sucking Lamb, (for Child unware's out of Passion) and because the Seizing of Guards was only sworn against him at the Meeting at Shepherd's, to make the Witnesses perjure, the Discourse of it at the other several Times and Places might be in order to the putting it into Execution, and what Treason ye please; but at that one only Time, 'twas all innocent matter, and nothing but the Feasibility of the Thing, the Matter in debate.

However, tho' the Innocent Lord lets us know, and all this with no less than the words of a dying Protestant, that the Feasibility of the business was the only Argument of the Guards Seizing, in this 8th. Paragraph: In the 10th. Paragraph he gives a farther Narrative of this Meeting at Shepherd's, and there, as damnable ill Fortune would have it, he relates so different an account of the Thing, that Raskins and Francis's Defence of Sir Edmund's Murder, are little less contrived Story, viz. he says in these words, The day before that Meeting, I came to Town for two or three days; and the Duke of Monmouth came to me, and told me, he was extremely glad I was come to Town, for my Lord Shaftsbury and some few men would make a little house, my Lord Isaac, who Captain's he says, it certainly do some disorderly thing or other, if some care was not taken; and therefore, for Gods sake, let your excellency write your friends, to prevent any thing of this kind. He told me, there would be Company at Mr. Shepherd's

that night, and I said, my Lord, I am sure that Evening, and he would tell me, which he did, and when I came into the Room, I saw Mr. Raskins sitting in the chimney, the Duke of Monmouth came in after, and there were engaged by some with much more heat than judgement, which I did sufficiently disapprove, and yet for these things I had condemned. But I thank God my own was better, and will mean.

Here we find the Face of Affairs strangely alter'd; for now the Duke of Monmouth comes with an out-cry, that my Lord Shaftsbury and other set men were for doing things so disorderly, as threaten'd no less than to undo all; and Shepherd's being the place of attestation, my Lord Russell heard some things said there with more heat than judgement. Now, that those things said, must signify the business of Seizing the Guards, is plain, by my Lord's own words, to be that for which he stood condemned; and that the debate must be upon the down-right Resolution and Project of putting the project into a speedy Execution, is every way manifest. For, if the above-laid harmless Feasibility of it were all that had been argued amongst them, there had been no need either of Monmouth's Alarm, the Lord Russell's Reproof, or the Companies Heat over-running their Judgments, nor was there any occasion for his thanking God, that his part was better, and well taken. If there had been no too.

And that the Reader may not mistake, and think possibly these two different accounts of the Guards Seizing, might be at two different times, the Lord himself expressly says, for he says as at Shepherd's it was the same day and hour.

However, the Lord Russell still upholds his Innocence; and tells you in the last Paragraph, "It was inferred from hence, that I was acquainted with those Plans and the Design, and did not discover them; But that was my Misprision of Treason at which I shall not answer for what pass'd at the Trial, because 'tis not yet publish'd, nor was I present to hear it; and therefore I leave the Dispute of due to the Judges Learned in the Law, that were not of my Lord Russell's Opinion. But supposing my Lord would insinuate himself only guilty of Misprision of Treason from the proof against him at the Trial, yet by his own proof against himself in this intended Vindication, he has Recorded himself to all posterity plainly guilty of High Treason in that very Paper where he avenges the highest of Innocence. For suppose, as he affirms, that the proof of his being in a Company once with Mr. Shepherd's, where Treason was spoken, and the conspiring were only Misprision; Misprision being imagined to be a Mans unfortunate hearing of Treason spoken in ill company, and afterwards the want of prudence or care to detect that Treason. Yet in his Paper, his Crime is of a deeper dye. He confesses there, He held Amity and Correspondence with persons that did not once or twice, but several times, Treat upon the same criminal Treasonable Projects, he visited 'em at their own Houses, as Shaftsbury's for instance, and gave 'em Meetings abroad; And tho' it be Misprision of Treason to conceal the hearing of it, tho' a man abuses and avoids the Company of the Traitor that speaks it; yet this Innocent Lord continues the highest Friendship with these very Treason-mongers, herds and nests with them at all times, and has the continued Repetition of Treasonable Machinations in his

Shall be just as plain as water even to such a
 duncie Conscience; is a bringing of Innocence and
 Loyalty to the Scaffold, and Gibbet; a gratifying the Insatiate
 Revenge of Popish Carriers Conspiring for Guiltless Blood,
 and so forth making Popery rule the Affair of the
 whole Court and City.

By this Infatuation of such a Popish Conscience, In-
 to the heads of the gowry and Ignorant Reader; and
 indeed the whole Rabble of the Kingdom too easily
 misled into such an Apprehension, the Zealous Lady
 Esprit, in less no time into good a Design, having set it
 to printing a day before the Lord died; Here's a plain,
 perfect and visible Incentive to the Multitude, to Re-
 venge the Death of this Innocent Lord, and rise up in
 Arms to prevent the growth of Popery, and the effusion
 of more Guiltless Blood still threatened. But truly the
 peacemaking Lord in the 6th Page says, *forget the whole
 world, particularly all those concerned in taking away my
 Life: and I desire and charge my friends to think of no
 Revenge, but to submit to the holy will of God, &c.* Here
 indeed the good Lord desires no Revenge, but at the
 same breath he intimates that his Blood calls for it,
 only his forgiving Charity forbids it. But this is so
 strange a Mark, that half an eye may see through it,
 and this flaming Christian-like Declaration of the peo-
 ple like Rebellion, is but adding a new provocation to
 cut to begin it, whilst the generosity and goodness of
 this *merciful* Lord, in he calls himself, is but setting a
 higher price on his Blood. Then after so many false co-
 lours on his own Integrity, and appealing to God he had
 no Popery, he said, or his Design in him. Tho' at the time

that he tells you both his Character and their Character,
 and his own privacy to their abominable Practices and Pro-
 ceedings; he publishes that false Influencing Narrative of
 his own pretended Innocence, that is not to be match'd
 by any thing but the Speech of the *Stable Boy*, and de-
 serves the same Fate.

Thus every Design against the Peace of the Nation,
 and all Plots and Machinations whatsoever against the
 King and Government, tho' never so plainly made out;
 or by more substantial Evidence, are to be infinitely can-
 ned into *Popish Perjury*, and *Sabornies*: And so shall
 whatever can or shall be at my door but the *Pope* and
Jefts; whilst the Execution of this Lord, is to be made
 no other a Jail than the Kings intended *Affliction*,
 viz. a *Popish Combination* and a *Popish Plot*. And yet
 see the wretchedness of the Project, in all this volen-
 tary for Innocent *Protestant Blood*, I defy any imperi-
 al Reader to look o're but this short Paper of the Lord
Ruffels, and to tell me there is not 100 times worse ma-
 nner dillig'd and handled by the Lord *Shaftsbury* with
 his colleagues even in my Lord *Ruffels* single Sheet of
 Paper, and all for the proving a Plot against the
 Kings Life and the Government, done in all *colossal*
establisht Letters, the great and almost only *Charge*
 of Popery.

I shall only finish with my true and cordial wish of
 the publication of this Paper, that 'tis a much greater
 Dishonor to the Noble Family of our *Great Mass*, than
 the Scaffold he did upon.



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 Sacred Majesty, 1683.

